THE LIFE & DEATH OF Nebuchadnezzar THE GREAT,

The first founder of the *Babylonian* Empire; Represented by the Golden Head of that Image; *Dan.* 2. 32. and by the Lion with Eagles Wings; *Dan.* 7. 4.

As also of

CYRUS the GREAT,

The first founder of the Empire of the *Medes*, and *Persians*; Represented by the Breast, and Arms of Silver in that Image; *Dan.* 2. 32. And by a Bear; *Dan.* 7. 5. And by a Ram with two Horns; *Dan.* 8. 3, 20. He was the deliverer of Gods *Israel* out of *Babylon*, the seventy years of their Captivity being Expired.

By both of these, much light is given to many of the Prophesies of *Isay*, *Jeremy*, *Ezekiel*, and *Daniel*.

By *Sa. Clarke*, sometime Minister in St *Bennet Fink*, London.

LONDON,
Printed for *William Miller* at the Gilded Acorn in St *Pauls* Churchyard, near the little North Door. 1664.

Licenſed to be Printed,

Roger L'Eſtrange.

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THE LIFE, & DEATH OF NEBUCHADNEZZAR THE GREAT, First Emperor of the CHALDEANS.

NEbuchadonazar, or *Nebuchadnezzar*, was the Son of *Nebuchadonazar*, or *Nabopolaſer* of *Babylon*, who was made General of the Army by *Saraco*, King of *Aſſyria*, and *Chaldea*, after whoſe death *Nabopolaſer* took into his hands the Kingdom of *Chaldaa*, which he held by the ſpace of one and twenty years; At the ſame time *Aſtyages* was made Governour of *Media* by *Cyaxares* his Father; and the better to ſtrengthen themſelves, they entred into Affinity, by *Aſtyages* his giving his Daughter *Amytis* to *Nebuchadnezzar*, the Son of *Nabopolaſer*, and thereupon joyning their Forces together, they took *Ninive*, together with *Saraco*, the King thereof, placing a Vice-Roy in his ſtead.

His Parentage.

Ninive taken.

Nebuchadnezzar made King.

Shortly after, the Governour of *Cœlosyria*, and *Pœnicia*, revolting from *Nabopolaser*, he sent against him his Son *Nebuchadnezzar* (having first associated him with himself in the Kingdom of *Babylon*) with a great Army, which was in the latter end of the third, and the beginning of the fourth year of *Jehoiakim*, King of *Juda*; as appears *Dan.* 1. 1. compared with *Jer.* 25. 1.

Prophesies of him.

Nebuchadnezzar was no sooner thus associated with his Father in the Kingdom, but the things which he was to act, were presently revealed to the Prophet *Jeremy*; the first whereof was the overthrow of the *Egyptians*; First at the River *Euphrates*; then in their own Country, *Jer.* 46. The first of these came to pass presently, *Pharao Neco's* Forces, which he left at *Carchamish*, being cut off by *Nebuchadnezzar* in the fourth year of *Jehoiakim*, *Jer.* 46. 2. The second was not till after the taking of *Tyre*, in the seventeenth year of the Captivity of *Jechonia*. Ezek. 29. 17, 18, 19.

His first Action. He Conquers *Jehoiakim*.

In the third year of *Jehoiakim*, *Nebuchadnezzar* the second, his Father being yet alive, entred *Judea* with a great Army, who, besieging, and forcing *Jerusalem*, made *Jehoiakim* his Vassal, in despight of *Pharaoh Necho*, who had made him King, and took with him to *Babylon*, for Pledges, *Daniel*, who was yet a child, with *Ananias*, *Misael*, and *Azarias*. He took also part of the Treasures belonging to the Temple; but stayed not to search thoroughly for all. For *Necho* hasted with his Army to the relief of *Jehoiakim*, hoping to find *Nebuchadnezzar* in *Judea*. But this great *Babylonian* had no mind to hazard himself and his Army against the *Egyptian*, *Judea* being so ill affected towards him; and himself far from all succour; or sure place of retreat. If he had (as may be supposed) any great strength of *Scythian* Horsemen, it was wisely done of him to fall back out of that rough Mountanous, and hot Country, into places that were more even and temperate. And besides these reasons, the Death of his Father happening at the same time, gave him just occasion to return home, and take possession of his own Kingdom, be-

His Fathers death.

before he proceeded in the second care, of adding more unto it.

And this he did at reasonable good leasure. For the *Egyptian* was not provided to follow him so far, and to bid him Battel, until the new year came in, which was the fourth of *Jehoiakim*, the first of *Nebuchadnezzar* and the last of *Necho*. In this year the *Babylonian*, lying upon the Banks of *Euphrates* (his own Territories bounding it on the North-side) attended the coming of *Necho*: there, after a cruel Battel fought betwixt them, *Necho* was slain, and his Army forced to save it self by a violent retreat, wherein it suffered great loss. He Conquers *Pharaoh Necho*.

This Victory was so well pursued by *Nebuchadnezzar* that he recovered all *Syria*, and whatsoever the *Egyptians* held out of their proper Territories towards the North. The *Egyptians* being thus beaten, and altogether for the present discouraged, *Jehoiakim* held himself quiet, as being in heart a Friend to the *Egyptians*, yet having made his peace with the *Chaldeans* the year before, and *Nebuchadnezzar* was contented with such profit as he could there readily make: he had forborn to lay any Tribute upon the *Jews*. He Conquers *Syria*.

But this cool reservedness of *Jehoiakim*, was, on both sides, taken in ill part. Whereupon the *Egyptian* King *Psamnis*, who succeeded *Necho*, began to think of restoring *Jehoahaz* (who had been taken prisoner by his Father, and carried into *Egypt*) and of setting him up, as a Domestical enemy against his ungrateful Brother. But to anticipate all such accidents, the *Judean* had put in practice the usual remedy, which his Fore-fathers used: For he had made his own Son *Jechonia*, King with him long before; in the second year of his own Raign, when the Boy was but eight years old. As for this rumor of *Jehoahaz* his return, the Prophet *Jeremy* foretold, that it should prove a vain attempt, saying, *He shall not return thither, But he shall die in the place whither they have led him Captive, and shall see this Land no more.* Jer. 22. 11, 12. 2 Chron. 36. 9.

The

The weak estate of the *Egyptians.*

The *Egyptians*, having lost all their Mercenary Forces, and received that heavy blow at *Carchemish*, had more Gold than sharp Steel remaining, which is of small force without the others help. Besides, the Valour of *Necho* was not in *Psamnis Apries*, who, raigning after *Psamnis*, did indeed once adventure to shew his face in *Syria*; but after a big look, he was glad to retire, without adventuring the hazard of a Battel. Wherefore this declining Nation, fought only with brave words, telling such frivolous tales, as men that mean to do nothing, use, boasting of their former glorious acts against *Josias*, and *Jehoahaz*. And truly in such a time and case, it was easie for *Jehoiakim* to give them satisfaction, by letting them understand the sincerity of his affections towards them, which appeared in time following.

Nebuchadnezzar lays a Tribute upon *Jehoiakim.*

But *Nebuchadnezzar* went more roundly to work: For he sent a peremptory message to *Jehoiakim*, requiring him not to stand upon any nice points, but presently to acknowledge himself his Subject, and to pay him Tribute; Adding thereunto such terrible threatnings, as made the poor *Judæan* lay aside all thoughts of adhearing unto *Pharaoh*; and to yield to do, as the more powerful would have him.

Thus he continued in Obedience to *Nebuchadnezzar* three years; During which time the Prophet *Jeremia*, cryed out against the impiety of the *Jews*, puting them in mind that he had now for three and twenty years exhorted them to repentance; But because they had stopped their ears against him, and the rest of the Prophets, he now foretold that their Captivity was at hand, and that they should bear the yoak of Bondage for seventy years. The same calamity he threatned to all the Neighbouring Nations, to the *Egyptians*, *Moabites*, *Ammonites*, *Idumeans*, and the rest; foretelling that they should all drink out of the *Babylonian* Cup the Wine of his fury, whom they had forsaken; and that after the seventy years should be expired, the *Babylonians* themselves should tast of the same Cup, and be utterly subverted by the *Medes* and *Persians*,

The Captivity foretold. Jer. 25. 15, &c. Jer. 27.

by

by which means the *Jews* should be permitted to return into their own Country, and Cities. The first imprisonment of the Prophet *Jeremy* seems to have been in the fourth year of this *Jehoiakim*, at which time, *Baruch* the Scribe, wrote all his Propheſies from his mouth, whom he sent to read them unto the People, and afterwards to the Princes, who presented them to the King: But fearing the Kings fury, they had first set *Jeremy* at liberty, and advised him, and *Baruch*, to hide themselves, *Jeremiah* 36. 19, &c.

Jer. 25. 12, &c. And their return. *Jeremy* imprisoned.

Jehoiakim having heard part of it read to him, and perceiving the ill news contained therein, he made no more ado, but cut the Book in pieces, and cast it into the fire. All which, *Jeremy* caused to be new written, with this addition, *that the dead Body of* Jehoiakim, *should be cast out, being exposed in the Day to the heat, and in the night to the frost, and that there should be none of his seed to sit upon the Throne of* David.

Jehoiakim burns the Roule.

Time thus runing on, *Jehoiakim* thought himself secure from all danger, as being Tributary to the *Babylonian*, and yet withall, well thought on by the *Egyptian*: About which time the mighty City of *Tyre*, opposed it self against *Nebuchadnezzar*: and upon just confidence of her own strength, despised all preparations that could be made against her. Now for as much as the tearm of seventy years was prescribed for the desolation, as well of *Tyre*, as of *Jerusalem*, and other places, and Countries, its apparent that they that refer the winning of this City to the ninteenth year of *Nebuchadnezzar*, have good ground and warrant for it. For the Siege thereof began in the seventh year of his Raign, and lasted thirteen years.

Tyre rebelleth against *Nebuchadnezzar*.

Here it will not be amiss to insert a brief note concerning the beginning of this great Princes Rule; The third year of *Jehoiakim*, was the last of *Nabulasser*, who being freed from other cares, and businesses, took notice of such as had revolted from him to *Pharaoh Necho*, and sent this Noble Prince, his Son, with an Army into *Syria* to reclaim

them. In this expedition was *Daniel* carried to *Babylon*, who therefore makes mention of it, *Dan.* 1. 1. The year next following, being the fourth of *Jehoiakim*, was the first year of *Nebuchadnezzar*, which *Jeremy* affirmeth in expreſs words, *Jer.* 25. 1. And from this we muſt reckon all his time, and actions which follow to be ſpoken of. In his three and twentieth year he conquered *Egypt*, and then began his great Empire, there being none left that durſt offend, or oppoſe him. The ſecond from this year it was wherein *Daniel* ſaw that viſion of the Image conſiſting of ſundry mettals, which prefigured the ſucceſſion of great Kingdoms, that ſhould Rule the World before the coming of Chriſt. But to return to the Siege of *Tyre*, which began in the ſeventh year of his Raign.

Tyre beſieged.

The Stately City of *Tyre* covered all the ground of an Iſland, that was divided from the Continent, by a deep, and broad Channel of the Sea. The *Chaldeans* had no Fleet of Ships, neither were they Seamen: the *Tyrians* excelled all other Nations in multitude of goodly Ships, and skill to uſe them: and every Wind, from one part or other, brought in all needfull proviſions to the City: Wherefore neither force, nor Famine could greatly hurt the place; whereof nevertheleſs, the Judgements of God (denounced againſt it by *Iſay*, *Jeremy*, and *Eſekiel*) had threatened the deſtruction; and the obſtinate reſolution of *Nebuchadnezzar* had fully determined to accompliſh it.

Iſay 23. Jer. 25. Eſek. 26.

The difficulty of the work.

This haughty King, impatient of reſiſtance, undertook a vaſt piece of Work, which was, to fill up that part of the Sea which divided the Iſland from the continent. The City of old *Tyre*, that ſtood oppoſite to the New, upon the firm Land, and the Mountain of *Libanus* near adjoyning, that was loaden with ſtately Cedars, and abundance of other Trees, furniſhed him with materials to effect it. Thirteen years were ſpent in this difficult, and hopeleſs undertaking, which need not ſeem ſtrange, if we conſider, that *Alexander*, working upon that foundation which was remaining of *Nebuchadnezzars* Peer, and being withall, aſſiſted

assisted with a strong Fleet, was yet seven moneths ere he could make way into the City. Wherefore, if the raging of the Sea was able to carry away that wherewith *Alexander* laboured to cover a Shelve, with much more violence could it overturn, and as it were, consume the work of *Nebuchadnezzar*; who laid his foundation in the bottom of the deep; Striving, as it were, to fill the empty Belly of this greedy Cormorant, whereas the *Macedonian* did only stop the throat of it. All may know that God could easily have accomplished his own threatnings against this place (though it had not pleased him to use, either a Miracle, or such of his more immediate Engins, as are Earthquakes, &c.) by making at least, the Seas calm, and adding the favourable concurrence of all second helps. But so it pleaseth him oft-times, in chastising the Pride of man, to use the hand of man, even the hand of man, striving, as it may seem, against all resistance of nature, and providence. So that by this excessive labour of the *Chaldeans*, that Scripture was fulfilled, that *every Head should be made bald, and every Shoulder should be made bare*, Esek. 29. 18. Yet would not *Nebuchadnezzar* give over till he was master of the Town.

When he was entred upon this desperate undertaking, whether it were by some losses received, or some Mutany in his Army, or some glorious rumour of the *Egyptians* strength, his evil-willers took courage to rebell against him; and amongst them, *Jehoiakim*, renounced his subjection, and began to hope for the contrary which soon after fell out. For *Nebuchadnezzar* gave him no leasure to do much hurt: But with part of his Army, he marched strait into *Judea*; where the amazed King made so little resistance (the *Egyptians* having left him, as it were in a dream) that *Nebuchadnezzar* entred *Jerusalem*, laid hands on *Jehoiakim*, whom at first he bound, intending to send him to *Babylon*, but his mind changing, he caused him to be slain in that place, and gave him the Burial of an Ass, to be devoured by Beasts, and ravinous Birds, according to the former Propheſie; Leaving in his place his Son, *Jehoia-*

Jehoiakim rebels, and is taken, and slain. Jer. 22. 18, 19. & 36. 30.

Jeconias made King: and impriſoned. Jer. 29. 2. 2 Kin. 28. 8, 16. 2 Chron. 36. 10. Jer. 24. 1. & 29. 1, 2. Eſek. 17. 12.

kim, or *Jeconias*; whom yet after three moneths, and ten days, he depoſed, and ſent him Piſoner to *Babylon*, together with *Eſekiel*, *Mordecay*, and *Joſedech*, the High Prieſt.

The Mother of *Jeconias*, together with his Servants, Eunuches, and all the ableſt men, and beſt Artificers in the Land, were alſo then carried away Captives. This *Jechonias*, following the Counſel of the Prophet *Jeremy*, made no reſiſtance, but ſubmitted himſelf to the Kings will, wherein he both pleaſed God, and did that which was moſt profitable for himſelf, though at the preſent it might ſeem otherwiſe, to ſuch as conſidered the evil that befell him, rather than the greater evill that he thereby avoided. This only particular act of his is recorded in Scriture which was good: But it ſeems that he was at leaſt a partaker in his Fathers ſins, if not a provoker, which was ỹ cauſe, that though he ſubmitted himſelf to Gods will, yet did he not preſerve his eſtate: For ſo it is ſaid, *That he did evil in the ſight of the Lord, according to all that his Father had done.* In his ſtead, *Nebuchadnezzar* ſet up *Mattania*, his Uncle, making him King of *Judea*, and called him *Zedechias*. For like as *Necho*, King of *Egypt*, had formerly diſplaced *Jehoahaz*, after he had ſlain his Father *Joſias*, and ſet up *Jehoiachim*, the Son by another Mother: So *Nebuchadnezzar* ſlew *Jehoiakim*, who depended on the *Egyptians*, and, carrying his Son *Jeconias* Priſoner to *Babylon*, he gave the Kingdom to this *Zedechias*, who was whole Brother to that *Jehoahaz*, whom *Necho* took with him into *Egypt*, and from *Zedechias* he required an Oath for his loyalty, and faithfull ſubjection, which *Zedechias* gave him, and called the living God to witneſs in the ſame, that he would remain aſſured to the Kings of *Chaldea*, 2 *Chron.* 36. 13. *Eſek.* 17. 13, 14, 18.

Zedekiah is made King. Jer. 37. 1. 2 King. 24. 17.

Jer. 24. 2.

In the firſt year of *Zedechias*, *Jeremy* ſaw, and expounded the viſion of the ripe, and rotten Figs, the one ſignifying thoſe that were already carried away Captives, the other ſignifying thoſe *Jews* that yet remained, and were afterwards deſtroyed, *Jer.* 29. 17.

In

In the fourth year of *Zedechias*, *Jeremy* wrote in a Book all the evil which ſhould fall upon *Babylon*, which Book, or Roul he gave to *Seraiah*, when he went with King *Zedechias* to *Babylon*, to viſit *Nebuchadnezzar*, willing him firſt to read it to the Captive *Jews*, and then to binde a ſtone to it, and caſt it into *Euphrates*, pronouncing theſe words; *Thus ſhall* Babel *be drowned, and ſhall not riſe from the evil which I will bring upon her.* This journey of *Zedechias* to *Babylon* is probably thought to be in way of a viſit, and to carry ſome preſents to *Nebuchadnezzar*; But yet its likely he had ſome ſuit to make, which his Lordly Maſter refuſed to grant, and ſent him away diſcontented. For at his return, all the bordering Princes ſent Meſſengers to him, inciting him (as it ſeems) to thoſe unquiet courſes from which the Prophet *Jeremy* dehorted both him, and them. About which time the Prophet, by Gods appointment, made bonds, and yokes, one of which he wore about his own neck, others he ſent unto the five Kings, of *Edom*, *Moab*, *Ammon*, *Tyre*, and *Zidon*, by thoſe Meſſengers which came to viſit *Zedechias*, making them know, that if they, and the King of *Juda* continued in ſubjection, to *Babylon*, they ſhould then poſſeſs, and enjoy their own Countries; If not, they ſhould aſſuredly periſh by the Sword, by Famine and by Peſtilence.

Babylons deſtruction foretold.

Sundry Prophecies of *Jeremy*. Jer. 51. 59.

Jer. 27. 8.

He alſo foretold them that thoſe Veſſels which yet remained in *Jeruſalem*, ſhould be carried after the other to *Babylon*, yet at length ſhould be reſtored again.

The ſame year *Ananias*, the falſe Prophet, took off the Woodden yoke which *Jeremy* did wear, as a ſign of the Captivity of the *Jews*, and brake it: Vaunting, that in like manner after two years, God would break the ſtrength of *Babel*, and the yoke which he laid on all Nations: and that he would reſtore *Jeconias* and all the *Jews*, with the Veſſels, and Riches of the Temple, and put an end to all theſe troubles. But *Jeremy* inſtead of his Woodden Yoke, wore a Coller of Iron; and in ſign that *Ananias* had given a falſe, and deceitfull hope to the People, he foretold the Death of this falſe Prophet, which accordingly came to paſs in the ſeventh Moneth.

Ananias a falſe Prophet. Jer. 28.

Jer. 28. 15.

After

Zedechias rebels. Esek. 17. 15, 17.

After this, when *Zedechias* had wavered long between Faith, and Paſſion, in the eigth year of his Raign, he practiced more ſeriouſly againſt *Nebuchadnezzar* with his Neighbours, the *Edomites*, *Ammonites*, *Moabites*, *Tyrians*, and others who were promiſed great aides by the *Egyptians*, in confidence of whoſe aſſiſtance he reſolved to ſhake off the *Babylonian* Yoke; whereof when *Nebuchadnezzar* was informed, he marched with his Army in the dead of Winter, towards *Jeruſalem*, and beſieged it. *Jeremy* perſwaded *Zedekias* to render the City, and himſelf to him: But *Zedechias*, being confident of help from *Egypt*, and being perſwaded by his Princes, and falſe Prophets, that it was impoſſible that the Kingdom of *Judah* ſhould be extirpated untill the coming of *Shilo*, according to *Jacobs* Propheſie, *Gen.* 49. 10. he diſpiſed the counſell of *Jeremy*, and impriſoned him. For *Jeremy* had told the King that the City ſhould be taken and burnt; that the King ſhould not eſcape, but be taken Priſoner, and brought to the preſence of *Nebuchadnezzar*: That he ſhould not periſh by the Sword, but being carried to *Babel*, ſhould there die a naturall Death.

Jeruſalem beſieged.

Jer. 32. & 34.

The following year, *Jeruſalem* was ſurrounded, and more ſtrictly beſieged by *Nebuchadnezzars* Army; whereupon the King of *Egypt*, *Pharaoh Hophra*, entred into *Judea* with his Army, to ſuccour *Zedekias*, of whoſe revolt he had been the principall Authour. But *Jeremy* gave the *Jews* faithfull counſel, willing them not to have any truſt in the ſuccours of *Egypt*: for he aſſured them that they ſhould return back again, and in no ſort relieve them. And it fell out accordingly. For when the *Chaldeans* removed from *Jeruſalem* to encounter the *Egyptians*, theſe bragging Patrones abandoned their enterpriſe, and taking *Gaza*, in their way homewards, returned into *Egypt* as if they had already done enough, leaving the poor People in *Jeruſalem* to their deſtinied miſeries, *Jer.* 34. 11, 22.

Jer. 44. *Egypt* a broken ſtaff. Jer. 37. 3, 10.

In the mean while the *Jews*, who in the time of their extremity, had releaſed their *Hebrew* Bondmen, and Bondwomen, according to the Law, in the year of *Jubile*, and made

Lev. 25. 39, 40, &c.

made them free, thereby to encourage them to fight, did now upon the breaking up of the *Chaldean* Army, repent of what they had done, and thinking that all danger had been paſt, they held them by force to their former ſlavery. But the *Caldeans* being returned to the Siege, the Prophet *Jeremy*, when the State of *Jeruſalem* began now to grow to extremity, counſelled *Zedekias*, to render himſelf to the *Babylonians*, aſſuring him of his own Life, and of the ſafety of the City if he would do ſo. But his obſtinate heart led him on to that wretched end, which, his neglect of God, and his Infidelity, and Perjury had provided for him. Jer. 34. Jer. 39.

Three and twenty Moneths the *Chaldean* Army lay before *Jeruſalem*, and held it exceeding ſtraitly beſieged; For they built Forts againſt it round about, 2 *King.* 25. 1. or, they ſurrounded the City with Woodden Towers, ſo as the Beſieged could neither Sally out, nor receive into the City any ſupplies of men or Victuals. *Joſephus* ſaith, that they overtopped the Walls with their high Towers which they erected upon Mounts, from which, with their Engines they did ſo beat upon the Walls, that the defendants were forced to forſake their ſtations. And though the Beſieged alſo raiſed Counter-Buildings, like unto theſe, yet the Great *Nebuchadnezzar*, who Commanded all the Regions thereabouts, & had the Woods, and Rivers at his command, found out means to diſappoint & overthrow all the Citizens endeavours, and to beat down their Towers as faſt as they raiſed them. For his own works were guarded by the Walls of *Jeruſalem*, whereas theirs within lay open to his Batteries. Beſides, both Famine, and Peſtilence (which commonly accompany men ſtraitly beſieged) grew faſt upon them, whereby, when the number, ſtrength and courage of the *Jews* failed, the *Caldeans* made a breach, and forcing an entry, their Princes did ſeat themſelves as Lords of the Town, in the middle Gate, 2 *King.* 26. 2, 3, 4. *Jer.* 39. 2, 3. & 52. 5, &c. Jer. 39. Jer. 39. 1. & 52. 4. *Jeruſalem* taken.

Zedechias, beholding this uncomfortable ſight, and finding no other means to eſcape the preſent danger, loſt both his Courage, and his Hope at once, and ſhifted himſelf, together *Zedechias* flyes and is taken.

gether with his Wives, Children, Princes, and principall Servants, out of the City, by a way under-ground, leaving his amazed, and now headleſs Subjects to the mercileſs Swords of their enraged enemies. Thus he, who when the Prophet *Jeremy* perſwaded him to render himſelf, diſpiſed both the Counſel of God, and the Army and force of *Nebuchadnezzar*, uſed now the remedy which one calls, *A woefull, ſhamefull, and unfortunate ſhift.*

By this ſecret ſubterranean Vault, *Zedechias* ſtole away, & by the help of the dark night, recovered the plains, or deſarts of *Jericho*. But by reaſon of the train that followed him and his (every one leading with him thoſe whom he loved beſt) he was eaſily traced and purſued. How great ſoever the company was that attended him, yet certain it is, that they, on whoſe fidelity he moſt relied, no ſooner beheld the *Caldeans* to draw neer, but they all abandoned his defence, and ſhifted for themſelves in the Deſarts, as they could. For *whom God had forſaken, no man regarded.* And thus *Zedechias* was taken by the Miniſters of Gods vengeance, and being made a Priſoner, together with his Children, and Princes, he was carried to *Riblah*, in the Tribe of *Nephthalim*, where *Nebuchadnezzar* then lay, as a place indifferent between *Jeruſalem* and *Tyre*, with both which places he had at one time to do.

And carried to *Babylon*. Jer. 34. 3, &c. 2 King. 25. 4, 7. Jer. 39. 4, 7 & 52. 7, 11.

Now when *Nebuchadnezzar* had laid before *Zedechias* the many Graces and Favours which he had conferred upon him, together with the notable falſhood and perjury wherewith he had requited him, he commanded his Children, Princes, and Friends to be ſlain before his face. This being done, to ẏ end ẏ ſo lamentable a ſpectacle ſhould be the laſt, that ever he ſhould behold in this world, he cauſed his eyes to be put out, and ſo carried him like a Slave to *Babylon*, where he conſumed the reſt of his life in perpetual impriſonment. Herein was that marvellous Propheſie of *Ezekiel* fulfilled: *I will bring him to* Babylon, *and he ſhall not ſee it*, Ezek. 12. 13.

Thus in the eleventh, and laſt year of *Zedechias*, which was the eighteenth of *Nebuchadnezzar*, the *Chaldeans* entred

Jeruſa-

Jeruſalem by force, where ſparing neither Sex nor Age, they put all to the Sword that they found therein.

In the year next following, *Nebuzaradan*, the Generall of the *Babyloniſh* Army, burnt the Kings Pallace, and the whole City of *Jeruſalem*, and after the fire had laſted from the ſeventh to the tenth Day, he alſo burnt the Temple of God to the ground, the richeſt and moſt Magnificent place that ever the Sun ſaw, when it had ſtood four hundred thirty, and one years.

2 King. 25. 8. Jer. 52. 13. with 39. 8. The Temple, and City burnt.

After this upon a ſecond ſearch, *Nebuzaradan* (not yet ſatiated with blood) commanded ſeventy and two others to be ſlain, which had hidden themſelves from the firſt fury, to wit, the chief, and the ſecond Prieſt, two Commanders of *Zedechias* his men of war, five of his houſhold Servants, and ſome others, carrying away to *Babylon* the ableſt of the People through all *Judea*, and leaving the pooreſt labouring people, with ſome that followed the party of *Nebuchadnezzar*, to till the Ground, over whom he placed *Gedaliah*, the Nephew of that *Saphan*, whom *Joſias* had formerly imployed in the Reformation of Religion. This *Gedaliah*, a *Jew* by Nation, left *Zedechias*, as it ſeemeth, in the beginning of the War, and by *Jeremies* deſire to live with him, its probable that had embraced the ſame advice, which the Prophet gave to *Zedechias*, which was, to ſubmit himſelf to the *Babylonian* King, who being ordained of God for them, as an inſtrument of his Juſtice, was, therefore irreſiſtable.

2 King. 25. 18. Jer. 39. 8, 9. & 52. 14, 23. 2 Chron. 36. 18, &c. Poor People left under *Gedaliah*. Jer. 39. 10. Jer. 40. 16

The Prophet *Jeremy* being left to his own choiſe to live where he pleaſed, made choiſe to go to *Gedaliah*, to whom he was commended by *Nebuzaradan*, and he, not onely intertained him kindly, but comforted him, and all the other *Jews* that were left under his charge, promiſing them favour, and liberty, ſo long as they remained obedient Subjects to *Nebuchadnezzar* by whom he was eſtabliſhed Provinciall Govetnour over his own Nation.

Jeremy goes to them. Jer. 40. 6.

But ere the year was exſpired, a Prince of the late Kings Family (who during the Siege of *Jeruſalem* had ſheltered himſelf from the ſtorm, with *Baalis*, King of the *Ammonites*)

Gedaliah ſlain. Jer. 41. 2. 2 King. 25. 25.

monites) being attended by ten other choſen men, whilſt *Gedaliah* feaſted them in *Mitſpah*, the City of his reſidence, they trayterouſly ſlew him, together with divers *Chaldeans* and *Jews* that accompanied him. This done, they eſcaped, and in their way, encountring with eighty perſons, repairing toward *Gedaliah* with perſents, they ſlew moſt of them, and onely ſpared ſome, who promiſed to diſcover to them ſome Treaſures that were hidden in the Fields during the War. They took with them alſo a Daughter of *Zedechias* committed to the care of *Gedaliah* by *Nebuchadnezzar*: This treachery of *Iſmael* had been formerly diſcovered to *Gedaliah* by *Johanan*, one of the Captains of the few remaining *Jews*, but he would not believe it.

Jeremy's counſel rejected. Jer. 43.

Judea being now without a Governour (for *Iſmael* durſt not take it upon him, but fled as faſt as he could to the *Ammonites*) the reſidue of the *Jews*, fearing the revenge of the *Chaldeans*, reſolved to fly into *Egypt*, and beſought *Jeremy* to ask counſell of God for them, who returned anſwer, that if they remained in *Judea*, God would provide for them, and ſhew them mercy; but if they ſought to ſave themſelves in *Egypt*, they ſhould then undoubtedly periſh. Notwithſtanding which advice, the *Jews* held their determination, and deſpiſed the Oracle of God; and conſtraining *Jeremy*, and *Baruch* to accompany them, they went into *Egypt*, and by the permiſſion of *Pharao*, they dwelt in *Taphnes*; where, when *Jeremy* often reproved them for their Idolatry, foretelling the deſtruction of themſelves, and the *Egyptians*, he was, by theſe his own hard-hearted and ingratefull Country-men, ſtoned to Death, and by the *Egyptians*, who greatly reverenced him, buried neer the Sepulchre of their Kings, *Jer.* 42. & 43.

He is carried into *Egypt*, and ſtoned.

The nineteenth year of *Nebuchadnezzars* Raign it was, when deſtroying utterly the great and mighty City of *Jeruſalem*, he exceedingly enriched himſelf with the ſpoils of it, and the Temple, and by that dreadfull Example terrified all thoſe that ſhould dare to reſiſt him. From that time

time forward, he, to his three and twentieth year, laboured in the Conqueſt of thoſe adjoyning Countries, which God had expoſed unto his Sword, and commanded to wear his Yoke, namely, the *Edomites*, *Moabites*, *Ammonites*, *Tyrians*, *Sidonians*, and *Egyptians*, though ſome of theſe were already become his followers, and ſerved under him when *Jeruſalem* was taken, and burnt. But the *Tyrians*, whoſe City was built upon an Iſland, and therefore ſecure from the invaſion of any Land-Army, and whoſe Fleet was ſo ſtrong, that they needed not to fear any enemy at Sea, were neither daunted with the fall of their neighbour City, nor with the obſtinate reſolution of this mighty King imploying all his wit, and power to work their ſubverſion.

Nebuchadnezzar Conquers divers Nations.

That the City of *Tyre* was rather well pleaſed then any way diſcouraged with the deſtruction of *Jeruſalem*, it appeareth by the Words which *Eſekiel* condemneth, as the common voyce of *Tyrus*, Eſek. 26. 2. *Aha! the Gate of the People is broken, it is turned unto me; For ſeeing ſhe is deſolate, I ſhall be repleniſhed.* Yet at length, that great work before mentioned, began to appear above Water, and ſo to threaten them with inevitable miſchief.

Nebuchadnezzar ſtill follows his work hard, notwithſtanding all diſcouragments, and in the thirteenth year of the Siege, and the nineteenth of his Raign, he had brought it to ſuch perfection, that now the Citizens deſpaired of holding out againſt him; whereupon all the chiefeſt of them imbarked themſelves, their Families, and Treaſures in their Fleet, and eſcaped to the Iſle of *Cyprus*, but the poorer ſort were left to the fury of the enemy; who being enraged for being put to ſo much pains, ſlew with the Sword, not only ſuch people of *Tyre* as dwelt on the Continent (who are called her *Daughters in the Field*) but the like execution was done in the ſtreets, into which with exceſſive labour, the *Chaldeans* made way for his Horſes, and Chariots. Thus *Nebuchadnezzar made his Army ſerve a great ſervice, againſt* Tyrus, *wherein every head was made bald, and every ſhoulder was made bare, yet had he no wages, nor his Army*, Eſek. 29. 18. but was fain to reſt contented with the

Tyre is taken.

Honour of having destroyed that City, which in all mens Judgements had been held invincible.

The destruction of these two Great, and powerfull Cities, having made the name of the *Chaldeans* dreadfull in the ears of all the Nations round about, *Nebuchadnezzar* used this advantage of that reputation which he had obtained by his victories already gotten, to the getting of more, and more profitable, with less pains. The Kingdom of *Egypt* was the mark which he chiefly aimed at. A Country so abounding in Riches and pleasures, that it might well have tempted any Prince, finding himself strong enough, to pick occasion of quarrell against it. Besides, it was so far an enemy to the Crown of *Babylon*, that, had it been far poorer, yet it must have been subdued, or the Conquest of *Syria* could not have been secured.

Yet was it needfull, that before he entred upon this business, the Countries adjacent should be reduced into such tearms, that either they should wholly stand at his devotion, or at least, be able not to work him any displeasure. And herein the Decree of God concurred (as in all prosperous enterprises) with reason of State. For the people of *Moab*, *Ammon*, *Edom*, *Damascus*, *Kedar*, *Hazor*, and other adjoyning Regions, whom God for their sins had condemned to fall under the *Babylonian* Yoke, were such, as regarding onely their own gain, had, some of them, like Ravens, followed the *Chaldean* Army, to feed upon the carcasses that fell by the cruelty thereof. Others taking advantage of their neighbours miseries, occupied the Countries, which, by his Victories, belonged to *Nebuchadnezzar*, all of them thinking, that when the *Babylonian* had satisfied his fury, he would be forced to forsake those desolated Countries, and leave the possession of them to those who could first seize upon them. Particularly, the *Edomites*, and *Philistines*, had shewed much malice against the *Jews* when their City was taken, *Esek.* 25. 12, 15. Whether they had done any good service to the *Chaldeans*, it appears not; if they did any, its like to have been in reference to their own advantage, wherein yet they were deceived.

The *Jews* enemies threatned.

ceived. The *Ammonites* were not contented to rejoyce onely at the fall of *Jerusalem*, but presently they entred upon the Country of *God*, and took possession of it, as if, not the *Chaldeans*, but they had subdued *Israel*, *Esek.* 25. 3. *Jer.* 49. 1. Neither can it be imagined what other design *Baalis*, King of the *Ammonites* had, when he sent *Ismael*, a Prince of the Blood of *Judah*, to murther *Gedalia*, whom the King of *Babel* had made Governour over those that remained in *Israel*, and to carry Captive into the *Ammonites* Country, the People that abode in *Mizpah*, than a desire of entangling *Nebuchadnezzar* with so many labours at once, as should force him to retire into his own Country, and abandon those wasted Lands, to himself, and others, for whom they lay conveniently. Such, or the like Policy, the *Moabites* also did exercise, whose Pride, and Wrath were made frustrate by God, and their dissimulation condemned, as not doing aright, *Jer.* 40. 14. & 41. 2. & 10. & 28, 27, &c.

All these Nations had the Art of ravening, which is familiar to such as either live in, or that border upon Desarts; and now the time ministred occasion to them to shew the uttermost cunning of their Thievish wits. But *Nebuchadnezzar* made void all their devices by sharp, and sudden War upon them, overwhelming them with unexpected ruine, as it were in one night, according to the Prophesies of *Isay*, *Jeremy*, and *Esekiel*, who all foretold, with little difference of Words, the greatness, and swiftness of the misery that should come upon them. It appears not with which of them he first began; but it seems that *Moab* was the last that felt his heavy hand: For so many interpret that Prophesie of *Isay*, threatning *Moab* with destruction after three years, as having reference to the third year following the destruction of *Jerusalem*: the next year after it, being spent in the *Egyptian* expedition. This is evident that all the principal Towns in these Countries were burnt, and the people either slain, or made captives, few excepted, who saved themselves by flight, and had not the courage to return to their habitations too hastily, much less

They are destroyed by *Nebuchadnezzar*.

Isa. 16. 14.

leſs to attempt any thing againſt *Nebuchadnezzar*: but lived as miſerable out-laws, untill the end of the ſeventy years which God had appointed for the deſolation of their Countries, as well as of the Land of *Judaa*.

Egypt attempted by Nebuchadnezzar.

When by a long courſe of Victory *Nebuchadnezzar* had brought into Subjection all the Nations of *Syria*, and the bordering *Arabians* in ſuch wiſe, as that no enemy to himſelf, or Friend to the *Egyptian*, was left at his back, that might either impede his proceedings, or take advantage of any misfortune that might befall him; then did he forthwith apply himſelf to the Conqueſt of *Egypt*, upon which thoſe other Nations had formerly been dependants. Of this expedition, and the Victorious iſſue thereof, the three great Prophets, *Iſay*, *Jeremy*, and *Eſekiel* have written ſo plainly, that its altogether needleſs to ſeek after any other authority to confirm the ſame. Long before it was propheſied by *Iſay*, that the King of *Aſſyria*, or *Babylon*, ſhould lead away the *Egyptians* Priſoners, and the *Ethiopians* Captives, young, and old, naked and bareſoot, even with their buttocks uncovered to the ſhame of *Egypt*, *Iſa.* 20. 4.

But *Eſekiel*, and *Jeremy*, as their propheſies were neerer to the time of execution, ſo they handled this Argument more plainly, and preciſely. For *Eſekiel* tells us cleerly, that *Egypt* ſhould be given to *Nebuchadnezzar* as wages for his great ſervice which he had done againſt *Tyre*, Eſek. 29. 18, 19, 20. He recounteth alſo in particular all the chief Citys in *Egypt*, ſaying, that theſe by name ſhould be deſtroyed, and go into Captivity: yea, and that *Pharaoh*, and all his Army ſhould be ſlain by the Sword, *Eſek.* 30. 4, 10, *&c. Chap.* 32. 2, *&c.* And the Prophet *Jeremy*, ſaith thus, *Behold I will viſit the common people of* Noe, *and* Pharaoh, *and* Egypt, *with their Gods and their Kings, even* Pharaoh *and all that truſt in him; and I will deliver them into the hands of thoſe that ſeek their lives, and into the hand of* Nebuchadnezzar *King of* Babel, *and into the hands of his Servants*, Jer. 46. 25, 26. *Joſephus* accordingly ſaith, that *Nebuchadnezzar* in the three and twentieth year of his Raign,

Raign, and in the fifteenth year after the destruction of *Jerusalem*, did Conquer *Egypt*, and kill the King thereof, appointing a Vice-Roy to Govern it. And it is evident that his Victories which followed his Conquest of *Syria*, were such as did more enlarge his Dominions, than all his former Wars had done. For *Ezekiel* in his 30th Chapter reckoneth up (besides the whole Country of *Egypt*) *Phut*, and *Lud*, with other Nations that may seem to have reached as far as into *Mauritania*, which were conquered by him, and added to his Empire. And truly it is worth observation how *Pharaoh*, King of *Egypt* was infatuated by God, who thought himself most safe in his own Country by reason of the well-defenced situation thereof, and therefore very unwisely suffered his enemies to make a cleer way to his own doors by the Conquest of all his Friends, and Allyes in *Syria*. For as the labour of this business did more harden then weary the *Chaldean* Army, so the confidence, and vain security of the *Egyptians*, relying upon the difficulty of the passages which the enemy was to make through the *Arabian* Desarts, and the great advantage which the River *Nilus* afforded, did little avail them, when the War came on; Yea, it did much astonish them (as may justly be thought) in the time of execution. It *being usually seen, that the hearts of men fail, when those helps deceive them, in which they had reposed more confidence than in their own Virtue, and Valour.*

Egypt conquered.

Carnall confidences.

Untill this time, the Kingdom of *Egypt* had flourished under the Rule and Government of the *Pharaohs* for above the space of one thousand, four hundred, and eighty years. But from this time forward, it remained forty years without a King under the subjection of the *Babylonians*; and then at length it began to recover by little and little the former greatness: Yet so, that it was never dreadfull unto others as it had been, God having said of that people; *At the end of forty years I will gather the* Egyptians *from the People whither they were scattered; and I will bring again the Captivity of* Egypt, *and will cause them to return into the land of* Pathros, *into the land of their habitation; and they shall be yet a base Kingdom. It shall be the baseſt of the Kingdoms, neither shall it exalt it*

Egypt never recovered its strength again.

it self any more above the Nations; For I will diminish them that they shall no more rule over the Nations, and it shall be no more the confidence of the House of Israel, *Esek.* 29 13, 14, 15, 16. For whereas it had been said of *Pharaoh*, *I am the Son of the wise, the Son of ancient Kings*, Isa. 19. 11. and whereas they had Vaunted, *the River is mine, and I have made it*, Esek. 29. 9. *The Princes of* Egypt, *now became fools, the River failed them, the King himself was now taken and slain, and that ancient Linage was quite extinguished.*

Ninive destroyed. See before

Of any Wars made by *Nebuchadnezzar* after such time as he returned from the Conquest of *Egypt*, we read not, except that against *Ninive*, the destruction whereof was forefold by the Prophet. *Ninive* indeed had been taken long before by *Merodoch*, and together with the rest of *Assyria*, made subject to *Babylon*. Yet was it left under a peculiar King, who rebelling against *Nebuchadnezzar*, as *Jehoiachim*, and *Zedechias*, Tributary Kings of *Judah*, had done, was made partaker also of the same ruine. That the destruction of *Ninive* followed the Conquest of *Egypt*, is clear by the comparison which *Nahum* the Prophet made between this City that was to fall, and the City of *Noe* in *Egypt* which was fallen already; *Nahum* 3. 8, &c. *Art thou better than populous* Noe, *that was situate amongst the Rivers, that had the waters round about it; whose Rampire was the Sea, and her wall was from the Sea.* Ethiopia, *and* Egypt *were her strength, and it was infinite:* Put, *and* Lubin *were her helpers. Yet was she carried away, she went into Captivity; Her young children also were dashed in pieces at the top of all the streets, and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken; thou shalt be hid; thou also shalt seek strength because of the enemy*, &c.

Babylon beautified

This Great Monarch, having thus spent his younger days in inlarging his Dominions, he betook himself to rest, that he might reap the fruit of his former labours; and the first thing that he applyed himself to, was to beautifie his Imperiall City of *Babylon*, adding a new City to the Old, which he compassed about with three Walls,

Walls, and made in them ſtately Gates. And neer the former Pallace he built a New one, more ſtately than it, wherein he raiſed ſtone-works, like unto Mountains, which he planted with all manner of Trees. He made alſo *Penſile* Gardens (one of the Worlds wonders) born upon Arches, fourſquare, each ſquare being four hundred Foot long, filled above with Earth, whereon grew all ſorts of Trees, and Plants. The Arches were built one above another in a convenient heigth, ſtill increaſing as they aſcended. The higheſt, which did bear the Walls on the top, were fifty Cubits high, ſo that they equalized the higheſt Mountains. He made alſo *Aquæductſ* for the watering of this Garden, which ſeemed to hang in the air. This moſt ſumptuous frame, which outlaſted all the remainder of the *Aſſyrian*, and all the *Perſian* Empire, is ſaid to have been reared and finiſhed in fifteen Days. He erected alſo an Image of Gold in the Plain of *Dura*, ſixty Cubits high, and ſix broad, commanding all his Servants, and Subjects to fall down and Worſhip it, *Dan.* 3. 1, &c.

Penſile Gardens.

Nebuchadnezzars Golden Image.

But of all this, and other his Magnificence, we find little elſe recorded, ſave that which indeed is moſt profitable for us to conſider, to wit, his overvalewing of his own greatneſs, which abaſed him to a condition inferior to the pooreſt of men. For whereas God had honoured him, not only with many great, and glorious Victories, and much happineſs in his own life; but with a rare diſcovery of things that were to come after him; yea, and had manifeſted the certainty of his Dreams, by the miraculous reducing of it into his Memory, and given him the interpretation thereof by the Prophet *Daniel*: He notwithſtanding, became ſo forgetfull of God whoſe wonderfull power he had ſeen, and acknowledged, that he cauſed that Golden Image to be ſet up, and Worſhipped, appointing a cruell Death for them that ſhould dare to diſobey him, which was utterly unlawfull, and repugnant to the Law of him that is King of Kings; And thus he who ſo lately had Worſhipped *Daniel*, the ſervant of God, as if he had been God himſelf: now

Dan. 2. 31, &c.

His Pride.

commanded a Statue to be erected unto himself, wherein himself might be worshipped as God: From this impiety it pleased God to recall, and reclaim him, by the wonderful and miraculous delivery of those three blessed Saints, out of the fiery Furnace, who being thrown bound into the midst of it, for refusing to commit that abominable Idolatry, were preserved from all hurt of the fire, loosened from their Bonds, accompanied by an Angel, and at last called out by the King, and restored to their former honour.

A Miracle. Dan. 3. 26, &c.

Dan. 3. 29. He makes a Decree to Gods Honour.

Nebuchadnezzar being amazed at the Miracle, made a Decree tending to the honour of God, whom by the erection of his Image, he had dishonoured. Yet was not this devotion so rooted in him, that it could bring forth fruit answerable to his hasty zeal: Therefore was he forewarned of God in a Dream, of a terrible Judgement which hung over his Head, which *Daniel* expounding, withall counselled him *to break off his sin by righteousness, and his iniquities by shewing mercy to the poor, that there might be a lengthening of his tranquillity*, Dan. 4. 27. whence it seems, that injustice, and cruelty were his faults, for which he was thus threatened: But neither did the Dream, nor advice of *Daniel* so prevail. For probably he believed it not, but looked upon it as an idle Dream; for that it seemed altogether unlikely that so great a Monarch should be driven from amongst men, yea, compelled to dwell with the Beasts of ŷ Field, and made to eat Grass as ŷ Oxen, this was altogether incredible in mans Judgement, and therefore giving so little heed to it, its no marvell that he had forgotten it by the years end.

His dream interpreted.

He dwels with the Beasts.

One whole year was given to this haughty Prince wherein to repent, which respiting of the execution may seem to have bred in him forgetfulness of Gods sentence. For at the end of twelve Moneths as he was walking in his Royall Pallace in *Babel*, he was so overjoyed, and transported with a vain contemplation of his own seeming happiness, that without all fear of Gods heavy Judgement pronounced against him, he uttered these proud words: *Is not this great* Babylon *that I have built for the house of the King-*

Kingdom, by the might of my power, and for the Honour of my Majeſty?

But his proud ſpeeches were not fully ended, when a voice from Heaven told him, that his *Kingdom was departed from him, &c.* And the ſame hour the thing was fulfilled upon *Nebuchadnezzar*, and *he was driven from men, and did eat graſs as Oxen, and his Body was wet with the dew of Heaven, till his hair was grown like Eagles Feathers, and his nails like Birds Claws*, Dan. 4. 33, &c.

His Bodily ſhape not changed.

This his puniſhment was ſingular, and unexpected. For he ran amongſt beaſts in the fields, and woods, where for ſeven years he lived, not only as a ſalvage man, but as a ſalvage Beaſt: for a Beaſt he thought himſelf to be, & therefore fed himſelf in the ſame manner, and with the ſame food that Beaſts do. Not that he was changed in his externall ſhape from a man to a Beaſt. For as St *Jerome* well expounds it, when he ſaith, *verſ.* 34. that his *underſtanding was reſtored unto him*, he ſhewed that he had not loſt his Humane ſhape, but his underſtanding, being ſtricken with a Frenzy, or deep Melancholly, which made him think himſelf a Beaſt.

He is reſtored to his Kingdom. And gives Glory to God.

Seven years being expired, *Nebuchadnezzar* was reſtored both to his underſtanding, & to his Kingdom: and (ſaith he) *I bleſſed the moſt High, and I praiſed, & honoured him that liveth for ever, whoſe Dominion is an everlaſting Dominion, and his Kingdom is from Generation to Generation; And all the Inhabitants of the Earth are reputed as nothing, and he doth according to his Will in the Army of Heaven, and amongſt the Inhabitants of the Earth: and none can ſtay his hand, or ſay unto him, What doſt thou? At the ſame time my reaſon returned unto me; and for the Glory of my Kingdom, mine honour, and brightneſs returned unto me, and my Counſellers, and my Lords ſought unto me, and I was eſtabliſhed in my Kingdom, and excellent Majeſty was added unto me. Now therefore I* Nebuchadnezzar *praiſe, and extoll, and honour the King of Heaven, all whoſe works are truth, and his way is Judgement, and thoſe that walk in Pride he is able to abaſe*, Dan. 4. 34, 35, 36, 37.

How long he lived after this is uncertain, but all agree

that he raigned about twenty moneths copartner with his Father in the Kingdom, and about three and forty years by himself alone.

Gods Justice.

Whilst *Nebuchadnezzar* King of *Babylon* raged in *Judea*, God prepared a worm, which in due time, should eat out this spreading Tree; by reason of the cry of his poor People which entred into his ears: According to that of the Psalmist, *Psal.* 137. 8, 9. *O Daughter of* Babylon, *who art to be destroyed: Happy shall he be that rewardeth thee, as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.* For in this very year was *Cyrus*, the *Perso-Median* born; whose Father was a *Persian*, and his Mother a *Mede*; of whom this very *Nebuchadnezzar* at the hour of his Death, uttered this Propheſie. *There shall come a* Persian *Mule, who shall make use of your Devils, as his fellow-Souldiers, to bring you into Bondage.* He calls *Cyrus* a *Mule*, because he was to be born of a Father and Mother of two divers Nations.

A Propheſie.

FINIS.

THE LIFE & DEATH OF CYRUS the Great,

THE FIRST FOUNDER of the EMPIRE OF THE MEDES, & PERSIANS;

Represented by the Breast, and Arms of Silver, in that Image, *Dan.* 2. 32. and by a Bear, *Dan.* 7. 5. and by a Ram with two Horns, *Dan.* 8. 3, 20. And the deliverer of the *Israelites* out of *Babylon*, the seventy years of their Captivity being Expired.

Whereby much light is given to many of the Prophesies of *Isay*, *Jeremy*, *Ezekiel*, and *Daniel*.

By *Sa. Clarke*, sometime Minister in St *Bennet Fink*, London.

LONDON,
Printed for *William Miller* at the Gilded Acorn in St *Pauls* Church-yard, near the little North Door. 1664.

THE LIFE, & DEATH OF CYRUS the Great,

The first Founder of the PERSIAN EMPIRE.

CYRUS was the Son of *Cambyses*, King of *Persia*, by *Mandanes* the daughter of *Astyages*, King of *Media*; He was so named by the Prophet *Isay* almost two hundred years before he was born, *Isay* 45. 1, 4. *Thus saith the Lord unto* Cyrus *his annointed*, &c. His Parentage.

Cyrus his first Education was under his Father *Cambyses*, with whom he lived till he was twelve years old, and somewhat more; at which time, he was sent for, together with his Mother *Mandanes*, by his Grandfather *Astyages*, into *Media*. His Education.

In *Media* he served *Astyages*, first as one of his Halberdiers, and then as one of his Armour-bearers till he

was

was called home into *Persia* by his Father *Cambyses*, when as yet he had one year to spend at School; and when he had spent seventeen years at School amongst Boys, he spent ten years more amongst youths.

His first Action in War.

When *Cyrus* was now almost sixteen years old, *Evilmerodach* the King of *Assyria*, being about to marry a wife called *Nicotris*, made an in-rode, with a great Army of Horse and Foot, into the borders of *Media*, there to take his pleasure in hunting, and harrassing of the Country: against whom, *Astyages*, and *Cyaxares* his Son, and *Cyrus* his Grand child, who then first began to bear Arms, being but about fifteen or sixteen years old, marched out, met with him, and in a great Battel, overthrew him, and drave him out his borders. Indeed the Death of *Nebuchadnezzar*, the Father of *Evilmerodach*, gave courage to those that had found him a troublesome neighbour, to stand upon prouder tearms with the *Babylonians*, than in his flourishing estate, they durst have used.

But *Evilmerodach*, being too proud to digest this loss which he had received by the *Medes*, and their Allies, the *Persians* under *Cyrus*, he drew unto his party the *Lydians*, and all the People of the lesser *Asia*, with great gifts and strong perswasions, hoping by their assistance to overwhelm his enemies with a strong invasion, whom in vain he had sought to weary out by a lingring War.

Evilmerodach is slain.

The issue of these great preparations made by *Evilmerodach* against the *Medes*, was such as opened the way to the fulfilling divers *Prophesies* which were many years before uttered against *Babel*, by *Isay*, and *Jeremy*. For the *Babylonians* and their Confederates, who, trusting in their numbers, thought to have buried the *Medes* and *Persians* under their thick showers of Arrows, and Darts, were encountered with an Army of stout and well trained men, weightily Armed for close fight, by whom they were beaten in a great Battel, wherein *Evilmerodach* was slain. After which that great Empire that was raised and upheld by *Nebuchadnezzar*, was grievously shaken and enfeibled under his unprosperous Son, and left to be sustained by his Grand-

Grand-child *Belshazzar*: a man more like to have overthrown it when it was greatest and strongest, than to repair it when it was in a way of falling.

Xenophon relates the matter thus, When the *Babylonian* had enlarged his Empire with many Victories, and was become Lord of all *Syria*, and many other Countries, he began to hope that if the *Medes* could be brought under his Subjection, there would not then be left any Nation adjoyning, able to make head against him. For the King of the *Medes* was able to bring into the Field sixty thousand Foot, and ten thousand Horse, to which the Forces of *Persia* being joyned, made an exceeding great Army. The strength of *Media.*

Considering therefore the strength of such a neighbour, he invited *Crœsus*, King of *Lydia*, a Prince very mighty both in men and Treasure, and with him other Lords of *Asia* the less to his assistance, alleadging that those Eastern Nations, were very powerfull, and so firmly conjoyned by League, and many Alliances, that it would not be easie, no nor possible for any one Nation to resist them.

With these suggestions, backed with rich Presents, he drew to himself so many adherents, as he compounded an Army of two hundred Thousand Foot, and sixty thousand Horse: Of which ten thousand Horse, and forty thousand Foot were brought by *Crœsus*, who had great cause of enmity against the *Medes*, for that they had made great Wars against his Father *Allyattes*. Whereupon *Cyrus* was by his Father *Cambyses*, and the Council of the Kingdom, made Generall of the *Persian* Army, and sent away into *Media* with thirty Thousand Souldiers, and one Thousand Commanders, all of equall Authority under him; and when he came thither, he was also made by his Uncle *Cyaxares*, who had sent for him, Generall of the *Median* Forces, and the management of the War against the *Babylonian* was wholly comitted to him; With this Army he marched against *Evilmerodach*, and his associates, and in a very bloody Battell, overthrew them. In which defeat, *Evilmerodach*, King of *Babylon*, being slain, so many of his Subjects revolted, that *Babylon* it self could no longer be secu- *Cyrus* made Generall of the Army. He overthrows the *Babylonians.*

red, but by the help of Mercenaries, waged with great sums of money out of *Asia* the less, *Egypt*, and other Countries, which new leavied Forces, were also defeated, and scattered by *Cyrus*, who following his advantage, possessed himself of a great part of the lesser *Asia*. Those *Persians* which followed *Cyrus*, and were by him levied, are reckoned to be thirty thousand Foot, of which one thousand were Armed Gentlemen; the rest of the common sort were Archers, and such as used the Dart, or Sling.

Cyrus his great victories.

Crœsus, notwithstanding the men lost, and the Treasure spent in the quarrell of the *Babylonians*, yet did he Conquer *Æolis*, *Doris*, and *Jonia*, Provinces possessed by the *Greeks* in *Asia* the less, adjoyning to his Kingdom of *Lydia*. He gave Laws also to the *Phrygians*, *Bithynians*, *Carians*, *Mysians*, *Paphlagonians*, and other Nations. He also enforced the *Ephesians* to acknowledge him for their Lord; He also obtained a signall Victory against the *Sacaans*, a Nation of the *Scythians*; All which he performed in fourteen years.

Crœsus his Victories.

And being now confident by reason of his good successes, and withall, envious at *Cyrus* his Fame, and prosperity; doubting also that his great Victories might in the end grow perilous to himself, he consulted with the Oracle of *Apollo*, whom he presented with marvellous rich Gifts, what success he might hope for in his undertakings against *Cyrus*; from whom he received this ambiguous answer, Crœsus Halym *penetrans, magnam pervertet opum vim: Crœsus* passing over the River *Halys*, shall dissolve a great Dominion: For the Devil being doubtfull of his success, gave him this Riddle, which might be construed either way, to the ruine of *Persia*, or of his own *Lydia*.

The Devils subtilty.

Hereupon *Crœsus* (interpreting it as he most desired) resolved to stop the course of *Cyrus* his progress, and therefore despised all the Arguments used by *Sandanes* to the contrary, who desired him to consider afore-hand, that he provoked a Nation inhabiting a barren, & Mounteanous Region; a People not covered with the soft silk of Worms, but with the hard skins of Beasts; not fed with meat

Good Counsel neglected.

meat to their Fansies, but content with what they found; Drinkers of Water, and not of Wine; and in a word, a Nation Warlike, Patient, Valiant, and Porsperous, over whom if he became Victorious, he could thereby enrich himself in nothing but Fame, in which he already excelled: and if by them he should be beaten, and subdued, so great would his loss appear of all things, which the world makes account of, that the fame could neither be hastily recounted, nor easily conceived.

Crasus marches against *Cyrus.*

Notwithstanding this solid, and seasonable Counsel, *Crasus* having prepared a powerfull Army, advanced with the same toward *Media:* but in his passage he was retarded at *Pterium*, a City in *Cappadocia* of great strength; which whilst he attempted both by power and policy to take, and Conquer, *Cyrus* came on, and found the *Lydians* encamped before it. Neither of these Champions were inferior to other, either in strength, or opinion. For out of doubt, *Crasus*, as he excelled any Prince of that age in Riches, and ability, so was he not inferior unto any in Territories and Fame, that then lived. *But Kingdoms and Commonwealths have their increase, and Periods from Divine Ordinance.* This time was the Winter of *Crasus* his prosperity, the leaves of his flourishing estate being ready to fall; and that of *Cyrus* but in the first Spring and Flower; *the God of all Power, had given a date to the one, and a beginning of Glory to the other.*

A great Battel.

When these two Armies were in view each of other, after divers skirmishes had passed between them, the *Persians*, and *Lydians* began to joyn together, and to encounter each other in grose Bodies; and as either of them began to retreat, fresh supplies were sent in from both their Kings. And as the *Persians* had somewhat the better of the Day, so when the dark vail of night had hidden each Army from the others view, *Crasus* doubting what success the rising Sun might bring with it, quitted the Field to *Cyrus*, and withall speed possible, retreated towards his own Country, and taking the next way thither, he recovered *Sardis*, the first City of *Lydia*, and his Regal Seat, with-

Crasus retreats.

without any purſuit made by *Cyrus* to retard him; where, being arrived, and nothing ſuſpecting *Cyrus* his approach, or any other War for that Winter, he diſmiſed his Army, and ſent the Troops of his ſundry Nations to their own Provinces, appointing them to re-aſſemble at the end of five Moneths, acquainting his Commanders with his intent of renewing the War at the time appointed.

Cyrus purſues him.

The morning being come, *Cyrus* finding that the *Lydians* were departed, put his Army in order to purſue after them, yet not ſo haſtily, and at their heels, as to be diſcovered. But getting good intelligence of *Craſus* his proceedings, he ſo ordered the matter, that he preſented not himſelf before *Sardis*, till ſuch time as *Craſus* had diſpoſed of his Army, and ſent them to their Winter Quarters. His coming being altogether unlooked for, and unfeared, he had opportunity enough to ſurround *Sardis* with his Army, wherein *Craſus* had no other Companies than the Citizens, and his ordinary Guards, inſomuch as after fourteen days Siege, *Cyrus* took the City by Storm, and put all to the Sword that made reſiſtance.

And beſieges him in *Sardis*.

Sardis taken.

Craſus now having neither Arms to Fight, nor Wings to fly, in this common calamity, he thruſt himſelf into the heap, and multitude of his miſerable Subjects, and had undergone the ſame lot with the reſt of the vanquiſhed perſons, had not a Son of his, who had been dumb all his Life before (by the extremity of Paſſion and Fear) cryed out to a common Souldier, who was with a drawn Sword purſuing his Father, that he ſhould not kill *Craſus*. Hereupon he was taken and impriſoned, and deſpoiled of all things, but onely the expectation of Death.

Craſus preſerved

Shortly after he was bound with Fetters, and Placed upon a large and high pile of Wood, to be burnt to aſhes thereon. To which, when Fire was ſet, and kindled, *Craſus* remembring the diſcourſe which long before he had with *Solon*, the *Athenian* Lawgiver, he thrice cryed out, *O Solon, Solon, Solon*, and being demanded what he meant by the invocation of *Solon*, he at firſt uſed ſilence:

He ſhould have been Burnt, but is ſaved.

But

But being urged again, he told them that now he found that true, which wise *Solon* had long since told him; *That many men in the race and course of their lives might well be accounted Fortunate, but no man could discern himself to be happy indeed till his end.*

Of this his answer, *Cyrus* being speedily informed, and thereby being put in mind of the mutability of Fortune, and of his own mortality, he commanded his Ministers of Justice, speedily to withdraw the Fire, and to save *Crœsus*, and bring him to his presence; which being done, *Cyrus* demanded of him, who it was that had perswaded him? or what reason had instigated him to invade his Territories, and to make him, of a Friend, an Enemy. To which *Crœsus* thus answered: *It was thy prosperous, and my unprosperous destiny* (*the* Grecian *Gods with all, flattering my Ambition*) *that were the inventers, and conducters of* Crœsus *War against* Cyrus.

Cyrus being much affected with this answer of *Crœsus*, and bewailing his estate, though he was victorious over him, did not only spare his life, but intertained him ever after as a King, and his companion; Thus *Heroditus* relates it. But *Xenophon* saith, that *Cyrus* did entertain *Crœsus* friendly at the first sight, and makes no mention of any such cruell intent of burning him alive; and this may seem the more probable, because *Crœsus* was his Grandmothers Brother, and its very likely that neerness of Alliance might withhold *Cyrus* (if he had been vicious, which he was not) from so cruell a purpose as to have burnt him alive.

Cyrus makes him his friend.

When *Cyrus* afterwards passed with his Army over *Araxes* into *Scythia*, he left *Crœsus* to be a companion, and counseller to his Son *Cambyses*, whom he made Governour over his Empire in his absence, with whom he lived all the Reign of *Cyrus*, and did afterwards accompany *Cambyses* in his Expedition into *Egypt*, where he hardly escaped his Tyrannous hands. At this time the Races of three of the greatest Kings in that part of the World came to an end; to wit, of the *Babylonians*, *Medians*, and

Cyrus invades *Scythia.*

and *Lydians*, in *Balthaſar*, *Xiaxares*, or *Darius Medus*, and *Craſus*.

After this *Lydian* War enſued the great Conqueſt of *Babylon*, which gave unto *Cyrus* an Empire ſo large, and mighty, that he was juſtly reputed the greateſt Monarch then living upon the Earth. How long time the preparations for this great action took up, is uncertain, onely it ſeems that ten whole years did paſs between his taking of thoſe two Cities of *Sardis* and *Babylon*; which time was not wholly ſpent in providing for the *Aſſyrian* War, but much of it in ſetling the Eſtates which he had already purchaſed; *Cteſias* alſo tells us, that during this time *Cyrus* invaded *Scythia*, and being victorious over that Nation, he took *Amorges* their King Priſoner; But being in a ſecond Battel overthrown by *Sparetha*, the Wife of *Amorges*, himſelf was taken Priſoner, and ſo one King was releaſed for the other. *Gobrias* about this time (a Nobleman, whoſe onely Son, the King of *Babylon*, in his Fathers life time, had in a hunting match, villainouſly ſlain) together with his Friends, revolted to *Cyrus*.

His danger.

Its very probable alſo, that no ſmall part of thoſe troubles which ſprang up in the lower *Aſia*, grew ſoon after *Cyrus* his departure with his Victorious Army, before the Conqueſt was fully eſtabliſhed. For after *Cyrus* was returned out of *Aſia* the leſs, many Nations which were formerly Conquered by *Craſus*, and now by *Cyrus*, revolted from him; Againſt whom he imployed *Pactias*, and then *Harpagus*, who firſt reduced the *Phocians* under their former Obedience; and then the reſt of the *Greeks* that inhabited *Aſia* the leſs, as the *Jonians*, *Carians*, *Æolians*, and *Lycians*, who, very reſolutely (according to the ſtrength they had) defended themſelves; But in the attempt upon *Babylon* it ſelf, its not to be queſtioned but *Cyrus* imployed all his Forces, having taken order beforehand, that nothing ſhould be able to divert him, or to raiſe that Siege, or to fruſtrate that work upon which he did ſet all his reſt.

And

And great reason there was, that he should improve all his Policy and strength unto the taking of that City, which, besides the Fame and reputation that it held, as being the Head of an Empire, which depended thereupon, was so strongly fortified with a trebble Wall of great heigth, and surrounded with the waters of *Euphrates*, that were unfordable, and so plentifully Victualled for many years, that the Inhabitants were not only free from fear, and doubt of their estate, but through their Confidence, they derided, and despised all the Projects and power of their Besiegers. The strength of *Babylon.*

For not long before, *Nicotris*, the Mother of *Belshazzar*, a witty, and active Woman, foreseeing the storm that was ready to fall upon *Babylon* from the *Medes*, to hinder their passing the River by Boats into *Babylon*, She turned the River *Euphrates*, which before ran with a strait, and swift course, drawing it through many winding Channels, which she had cut for that purpose, whereby she made it to run more slowly than formerly it did: and then she raised a huge Dam upon each side of the River; and up the River from the City-ward, she digged a vast Pond, which was every way three or four hundred Furlongs wide, into which she turned the River, thereby leaving the old Channel of the River dry; which done, she fell to work, and fenced the Banks within the City with Brick-walls, and raised the Water-Gates, answerable in every point to the rest of the Walls, which were made on the farther side of the Channel, round about the City. She built also a stately, and Magnificent Bridge of Stone in the midst of the City, which joyned to the Kings Houses, that stood on each side the River: and having finished all her Works, and Fortifications, she turned the River out of the Pond into its right Channell again. *Babylon* fortified by *Nicotris.*

And now came *Cyrus* to invade the Country of *Babylon*, and appeared before the Walls of the City, and there challenged the King to a Duell, or single Combat, but he refused it. At this time *Gadatas*, a Noble man of *Babylon*, whom *Cyrus* invades *Babylon.*

whom *Belſhazzar* had gelt, upon a jealouſie that he had of him with his Wife, fell over to *Cyrus*, in revenge whereof the *Babylonians* ſallied out, and fell upon his Lands; but *Cyrus* ſet upon them, and routed them; At which time the *Caduſii*, whom *Cyrus* had appointed to bring up the rear of his Army, unknown to *Cyrus*, ſet upon a Country lying neer to the City; but the King of *Babylon* falling out upon them, cut them all off. Yet *Cyrus* quickly revenged the Death of his men; and then came to an agreement with *Belſhazzar*, to hold truce with the Ploughmen on both ſides, and the War to go on between the Souldiers onely. After which, paſſing beyond the City, he took in three of their Forts, and ſo returned into the confines of *Aſſyria*, and *Media*; and thither, upon his invitation, came his uncle *Cyaxares*, and was by him honourably received, and intertained in a Pavilion, that had been the King of *Aſſyrias*: and Winter now approaching, they entred into conſultation to provide things neceſſary to maintain the Siege.

Cyrus beſieges it.

The only hope of *Cyrus* with his *Medes*, and *Perſians* (who deſpaired of carrying by aſſault a City ſo well, and ſtrongly fortified, and manned) was in cuting off all ſupplies of victuals, and others neceſſaries; Whereof, though the Town was ſaid to be ſtored ſufficiently for more than twenty years, yet might it well be imagined, that amongſt ſuch a World of People as dwelt within thoſe Walls, one great want or other would ſoon appear amongſt them, and vanquiſh the reſolution of that unwarlike multitude. Yet in expecting that ſucceſs of this courſe, the Beſiegers were likely to endure much hardſhip, and travel, and that all in vain, if they did not keep ſtrict watch, and ſure guards upon all the Avenues, and Quarters of it.

Which that he might the better do, he cauſed preſently a vaſt trench, both for breadth and depth to be caſt round about the Walls of the City, caſting the earth ever towards his own Army, and made ſtore of Bulworks all along upon it, for his Guards to be upon: and then, dividing

ding his whole Army into twelve parts, he ordered that each of them should Watch his Moneth, by turn.

And yet this was a very hard work, considering the vast circuit of those Walls which they were to gird in, having neither men enough, nor yet sufficiently assured to their Commander; the consideration whereof Ministred unto the *Babylonians* matter of good Pastime, when they saw the *Lydians*, *Phrygians*, *Cappadocians*, and others, quartered about their City to keep them in, who, having been their Ancient Friends, and Allies, were more like to joyn with them, if occasion were offered, than to use much diligence on the behalf of *Cyrus*, who had, as it were but yesterday, laid upon their necks the galling Yoke of servitude. The *Babylonians* vain Hopes.

Whilst the Besieged were thus pleasing themselves with this fooliſh fansie, and vain mirth (the ordinary forerunners of sudden calamity) *Cyrus*, who by God that set him on work, was made strong, valiant, constant, and inventive, devised, and by the labour of his men, digged so many Channels as were capable of receiving the Waters of *Euphrates*, and so to draw the same from the Walls of *Babylon*, that thereby he might make his approaches the more facile, and assured, which, when by the labour of many hands he had performed, he waited for a fit time wherein to put in execution, what he had designed. For he had left in each of the Trenches towards the River, certain Banks, or Heads uncut till he saw his opportunity. *Cyrus's* stratagem.

Now *Belshazzar* finding neither any want or weakness within the City, nor any possibility for his enemies without, to approach the Walls by reason of the great River that surrounded them, he prepared an exceeding sumptuous Feast, Publick Plays, and other Pastimes, and thereto invited a Thousand of his Princes, or Nobles, besides his Wives, Courtezans, and others of that Trade. This he did, either to let the Besiegers know that his Provisions were sufficient, not onely for all needfull uses, but even for superfluity, and excess; Or *Belshazzars* Feast.

because he hoped that his enemies by this time were discouraged, and even broken under their manifold disasters: Or else he made this Feast in Honour of *Bell*, his most adored Idol: or lastly, because it was his Birth, or Coronation Day: Or for many, or most of these respects.

His Blasphemy.

Yea, he was not contented to use, and shew such Magnificence as no Prince else could Equall, but he lifted up himself against the God of Heaven, *Dan.* 5. 23. For he, his Princes, his Wives, and his Concubines, made Carousing Cups of the Golden, and Silver Vessels which his Grandfather *Nebuchadnezzar* had taken out of the Temple which was at *Jerusalem*; and in contempt of the Lord of Heaven, he praised his own Puppets made of Gold, and Silver, and Brass, and Iron, and Wood, and Stone; Whilst *Belshazzar* was thus triumphing, and had his brains well filled with vapours; he beheld a hand, which by Divine power wrote upon the Wall that was opposite to him, certain Words which he understood not, wherewith, so great a fear, and amazement seized upon him, that the joynts of his loins were loosed, and his knees smote one against another; Which Passion when he had in some measure recovered, he cryed aloud to bring in the Astrologers, the *Chaldeans*, and the Southsayers, promising them great rewards, and the third place of Honour in his Kingdom, to him that could read, and expound the writing: But it exceeded their Art, and Skill.

The writing on the Wall. The Kings distraction

The Queen comforts him.

In this disturbance, and astonishment, the Queen, hearing what had passed, came in, and observing what distraction the King was in, after Reverence done, She used this Speech; *O King live for ever; Let not thy thoughts trouble thee, nor let thy countenance be changed; there is a man in thy Kingdom in whom is the Spirit of the holy Gods, and in the Days of thy Father light, and understanding, and wisdom like the Wisdom of the Gods was found in him, whom the King* Nebuchadnezzar *thy Father, the King I say, thy Father made Master of the Magicians,*

cians, the Astrologers, the Chaldeans, and the Southsayers; For as much as an Excellent Spirit, and knowledge, and understanding, in interpreting Dreams, and shewing of hard Sentences, and dissolving of doubts were found in the same Daniel, whom the King named Belteshazzar. Now let Daniel be called, and he will shew the Interpretation.

This Queen was either the Grandmother, or the Mother of *Belshazzar*; For it appears that She was not any of the Kings Wives, because She was absent from the Feast, and in regard of her age, past-banquetting, and dancing; Yet upon the report of the Miracle, She came in to comfort, and cheer up the King; and whereas *Daniel* was forgotten, and neglected by others, of younger years, and latter times, this old Queen remembred well, what *Daniel* had done in the days of *Nebuchadnezzar*; Grandfather to this *Belshazzar*, and kept in mind, both his Religion, and Divine gifts.

Daniel brought in.

When *Daniel* was brought into the Kings presence, he said unto him: *Art thou that* Daniel, *which art of the Children of the Captivity of* Judah; *whom the King my Father brought out of* Jewry? *I have heard of thee that the Spirit of the Gods is in thee, and that light, and understanding, and excellent Wisdom is found in thee; and now the Wise men and the Astrologers have been brought in before me, that they should read this writing, and make known to me the Interpretation thereof, but they could not do it: And I have heard of thee, that thou canst make Interpretations, and dissolve doubts: Now if thou canst read the Writing, and make known to me the Interpretation thereof, thou shalt be clothed with Scarlet, and have a chain of Gold about thy neck, and shalt be the third Ruler in the Kingdom.*

The Kings Speech to him.

Daniels answer.

But *Daniel* made answer in a far differing stile from that which he had used to his Grandfather; For the evill which he had foretold to *Nebuchadnezzar* he wished that it might befal his enemies: But to this King (whose contempt of God and vicious life he hated) he answered in these Words: *Let thy gifts be to thy self, and give thy rewards*

to another: Yet I will read the writing to the King, and make known to him the Interpretation: which yet before he did, he ſhewed him the cauſe of Gods judgements againſt him, and the reaſon of this terrible ſentence, whereof the King and all his Wiſe men were utterly Ignorant, the ſubſtance whereof is this, That *Belſhazzar* forgetting Gods goodneſs to his Father, whom all Nations feared, and obeyed, and yet for his Pride, and neglect of thoſe benefits, as he had deprived him of his Eſtate, and underſtanding; ſo upon the acknowledgement of Gods infinite power, he reſtored him to both again; *And thou his Son* (ſaid he) *O* Belſhazzar, *haſt not humbled thy heart, though thou knoweſt all this, But haſt liſted up thy ſelf againſt the Lord of Heaven, and they have brought the Veſſels of his Houſe before thee, and thou and thy Lords, thy Wives and thy Concubines have drunk Wine in them, and thou haſt praiſed the gods of Silver, and Gold, &c. and the God in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not Glorified: Then was the part of the hand ſent from him, and this writing was written,* Mene, Mene, Tekel, Upharſin, *Whereof this is the Interpretation:* Mene, *God hath numbred thy Kingdom, and finiſhed it:* Tekel, *Thou art weighed in the ballances, and art found wanting:* Peres, *Thy Kingdom is divided, and given to the* Medes, *and* Perſians.

He reads, and Interprets the writing.

The very evening or Night of this Day, wherein *Belſhazzar* thus Feaſted, and wherein theſe things were done, *Cyrus*, either by his Eſpeials, or being inſpired by God himſelf, whoſe Enſign he followed in theſe Wars, finding the time, and opportunity fit for him, even whilſt the Kings Head, and the Heads of his Nobility, were no leſs diſtempered with the vapours of Wine, than their hearts were with the fear of Gods Judgements, he cauſed all the Banks, and Heads of his Trenches, to be opened, and cut down with all ſpeed, and diligence, whereby that great River *Euphrates* was quickly drawn dry, and himſelf with his Army paſſing through the Channell which was now

Cyrus drains *Euphrates.*

now dry, without any opposition, they easily made their entrance into the City, finding none to disturb them; *Invadunt urbem somno, Vinoq; sepultam:* All the Town lay buried in Wine and Sleep; and such as came in the *Persians* way, were put to the Sword unless they saved themselves by flight, as some did, who ran away crying, and filled the Streets with an uncertain tumult. *Babylon* taken.

Such of the *Assyrian* Lords as had formerly revolted from *Belshazzar* to *Cyrus*, did now conduct a Selected company to the Kings Pallace, which being easily forced by them, they rushed strait into the Chamber where the King and his Princes were Banquetting, and there slew both him and them without mercy, who strove in vain to keep those lives, which God had newly threatened to take away. *Belshazzar* slain.

Now was that Prophesie fulfilled, *Jer.* 51. 30, 31, 32. *The mighty men of* Babylon *have forborn to fight; they have remained in their Holds; their might hath failed; they became as women; they have burnt their dwelling places; Her barrs are broken. One Post shall run to meet another, and one messenger to meet another, to shew the King of* Babylon *that his City is taken at one end. And that the passages are stopped* (*viz.* of the River *Euphrates*) *and the Reeds they have burnt with fire, and the men of War are affrighted*; The Prophet *Isay* also, two hundred years before this subversion of *Babylon*, in his forty seventh Chapter, and elsewhere, describeth this destruction so feelingly, and lively, as if he had been present, both at the terrible slaughter there committed, and had seen the great and unfeared change, and calamity of this great Empire; Yea, and had also heard the sorrows and bewallings of every surviving Soul, thereunto subject; which Prophesie he begins with these words; *Come down and sit in the dust, O Virgin daughter of* Babylon, *sit on the Ground; there is no Throne, O daughter of the* Chaldeans: *For thou shalt no more be called tender, and delicate*, &c. And though it cannot be doubted Prophesies fulfilled.

doubted that God used *Nebuchadnezzar*, and the *Chaldeans* as his Instruments to punish the Idolatry, and wickedness of the *Jews*, yet did he not forget that in the Execution of Gods Judgements, they had used much rigour, and extremity; as we see *Isay* 47.6. *I was wroth with my People; I have polluted mine Inheritance, and given them into thine hand; Thou didst shew them no mercy; Upon the Ancient hast thou very heavily laid the Yoke*; and again, *I will rise up against them, saith the Lord of Hosts, and will cut off from* Babel *the Name, and the remnant, and the Son, and the Nephew*: Meaning Evilmerodach, *and* Belshazzar. And again, *Isay* 13. 15, &c. *Every one that is found shall be thrust thorow; and every one that is joyned to them shall be slain with the Sword; their Children also shall be dashed to pieces before their eyes, their Houses shall be spoiled, and their Wives ravished. Behold, I will stir up the* Medes *against them, which shall not regard Silver, and as for Gold, they shall not delight in it; their Bowes also shall dash the young men to pieces, and they shall have no pitty on the fruit of the Womb; their eye shall not spare children. And* Babylon, *the Glory of Kingdoms, and beauty of the* Chaldees *excellency, shall be as when God overthrew* Sodom, *and* Gomorrah, *&c.* Read also Chapter fourteenth. No Historian that was either present at this Victory of *Cyrus*, or that received the report from others truly as it was, could better describe, and leave the same to posterity after it was acted, than *Isay* hath done in many parts of his Propheste, which were written two hundred years before any of these things were attempted.

The greatness of *Babylon*.

The Greatness, and Magnificence of *Babylon*, were it not by divers grave Authours recorded, might seem altogether Fabulous; For it is reported for truth, that one part of the City knew not that the other was taken three days after; which is not impossible if we consider the vast Circumference of it. *Diodorus Siculus* saith, that it was in compass three hundred, and sixty Furlongs, which make forty five Miles. The Walls were so thick that six

six Chariots might pass in front thereon, and they were three hundred sixty and five Foot high, and were adorned, and beautified with one hundred and fifty Towers. *Strabo* gives a greater circuit, adding twenty five Furlongs more to the former compass, reckoning it at three hundred eighty five Furlongs, which makes forty eight Miles and one Furlong. *Herodatus* finds the compass yet to be greater, namely four hundred and eighty Furlongs in circuit; the thickness of the Wall he measures at fifty Cubits, and the heigth at two hundred of the same Regall Cubits. For entrance, it had a hundred Gates of Brass, with Posts, and Hooks to hang them on of the same Mettall; and therefore did the Prophet *Isay* rightly intitle *Babylon, The Princess, and Glory of Kingdoms*, Isay 47. 5. & 13. 19.

But when *Cyrus* had won her, he stript her out of her Princely Robes, and made her a slave, dividing, not onely her goodly Houses, and her whole Territory, with all the Riches therein contained, amongst his Souldiers; but also bestowed the Inhabitants themselves as Bondslaves, upon those that had taken possession of their goods. *Babylons* miserable Captivity.

Cyrus having obtained this great, and Signall Victory, the glory of which was a reward for his service done for him who was the Authour of it, and of all goodness, and thereby translated the Empire of the *Chaldeans* to himself, according to the Prophesies which went afore of him; in this first year of his Empire, he made a Decree that the Captive *Jews* should return again into their own Country of *Judea*, and that they should build again the House of God in *Jerusalem*, having now endured, and finished the seventy years Captivity foretold by the Prophet *Jeremy*. The tenour of which Decree was thus, *Cyrus* releases the *Jews*.

Thus saith Cyrus *King of* Persia; *The Lord God of Heaven hath given me all the Kingdoms of the Earth, and hath charged me to build him an House at* Jerusalem *which is* His Decree for it.

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in Judah. *Who is there among you of all his People? Let his God be with him, and let him go up to* Jeruſalem *which is in* Judah, *and build the Houſe of the Lord God of* Iſrael (*He is God*) *which is at* Jeruſalem: *And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with Silver, and with Gold, and with goods, and with Beaſts, beſides the free-will Offering for the Houſe of God that is in* Jeruſalem, *Ezra* 1. 2, 3, 4. He alſo brought forth and reſtored the Veſſels of the Houſe of the Lord which *Nebuchadnezzar* had brought forth out of the Temple at *Jeruſalem*, and had put them into the Houſe of his gods; Theſe were brought forth and numbred unto *Sheſhbazzar* the Prince of *Judah*; and this is the number of them; Thirty Chargers of Gold, a thouſand Chargers of Silver, nine and twenty Knives, thirty Baſins of Gold, Silver Baſins of a ſecond ſort four hundred and ten, and of other veſſels a thouſand; All the veſſels of Gold and Silver were five thouſand and four hundred.

Or *Zorobabel.* He reſtores the veſſels of the Temple.

The number of *Jews* that then returned out of *Chaldea*, under their Leader *Zorobabel*, the Son of *Salathiel*, and Nephew to King *Jeconias*, and *Joſhua* the Son of *Joſedech*, the High Prieſt, were about fifty thouſand: And as ſoon as they arrived at *Jeruſalem*, they built an Altar to the living God, and ſacrificed thereon according to their Law; and afterwards bethought themſelves how to prepare materials for the building of the Temple.

The *Jews* come to *Jeruſalem.*

Cyrus having ſet all things in order at *Babylon*, returned, through *Media*, into *Perſia*, to his Father *Cambyſes*, and his Mother *Mandane*, who were yet living; and from thence returning again into *Media*, he married the only Daughter and Heir of *Cyaxares*, and for Dowry, had the whole Kingdom of *Media* given him with her; And when the Marriage was finiſhed, he preſently went his way, and took her with him; and coming to *Babylon*, from thence he ſent Governours into all his Dominions; Into *Arabia* he ſent *Megabyzus*; into *Phrygia* the greater, *Artacaman*; into *Lydia*, and *Jonia*, *Chryſantas*; into *Caria*, *Aduſius*; into

His Marriage.

His Governours.

Phrygia

Phrygia Helleſpontiaca, or the leſs, *Pharnichas*; But into *Cilicia*, & *Cyprus*, & *Paphlagonia*, he ſent no *Perſians* to Govern them, becauſe they voluntarily, and of their own accord took his part againſt the King of *Babylon*; yet he cauſed, even them alſo to pay him Tribute.

His great Army, & Victories.

Cyrus having ſpent one whole year with his Wife in *Babylon*, gathered thither his whole Army, conſiſting of one hundred and twenty Thouſand Horſe, and two Thouſand Iron Chariots, and ſix hundred Thouſand Footmen, and having furniſhed himſelf with all neceſſary proviſions, he undertook that journey wherein he ſubdued all the Nations inhabiting from *Syria* to the *Red Sea*.

Cyrus his Civil Government.

The time that *Cyrus* enjoyed in reſt and pleaſure after theſe great Victories, and the attainment of his Empire, is generally agreed upon by all Chronologers to have laſted only ſeven years; In which time he made ſuch Laws and Conſtitutions as differ little from the Ordinances of all wiſe Kings that are deſirous to eſtabliſh a Royal power to themſelves and their Poſterity, which are recorded by *Xenophon*.

His laſt Wars.

The laſt War, and the end of this Great King *Cyrus* is diverſly written by Hiſtorians: *Herodotus*, and *Juſtine* ſay: That after theſe Conqueſts, *Cyrus* invaded the *Maſſagets*, a very Warlike Nation of the *Scythians*, Governed by *Tomyris*, their Queen: and that in an encounter between the *Perſians*, and theſe Northern *Nomades*, *Tomyris* loſt her Army, together with her Son *Spargapiſes* that was the Generall of it. In revenge whereof this Queen making new levies of men of War, and proſecuting the War againſt *Cyrus*, in a ſecond ſore Battel, the *Perſians* were beaten, and *Cyrus* was taken Priſoner, and that *Tomyris* cut off his Head from his Body, and threw it into a Bowle of blood, uſing theſe words, *Thou that haſt all thy time thirſted for blood, now drink thy fill, and ſatiate thy ſelf with it.* This War which *Metaſthenes* calls *Tomyrique*, laſted about ſix years.

But more probably this *Scythian* War was that which is mentioned before, which *Cyrus* made against the *Scythians* after the Conqueſt of *Lydia*, according to *Cteſias*, who calleth *Tomyris*, *Sparetha*, and makes the end of it otherwiſe, as you may ſee before.

The ſame *Cteſias* alſo recordeth, that the laſt War which *Cyrus* made was againſt *Amarhaus*, King of the *Derbitians*, another Nation of the *Scythians*, whom, though he overcame in Battel, yet there he received a wound whereof he died three days after.

His Death.

Strabo alſo affirmeth, that he was buried in his own City of *Paſagardes*, which himſelf had built, and where his Epitaph was to be read in *Strabo*'s time; which he ſaith was this,

His Epitaph.

O, vir, quicunq; es, & undecunq; advenis, neq; enim te adventurum ignoravi: Ego ſum Cyrus, *qui* Perſis *Imperium conſtitui; puſillum hoc Terræ, quo meum tegitur Corpus, mihi ne invideas.* O thou man, whoſoever thou art, and whenſoever thou comeſt, for I was not ignorant that thou ſhouldſt come: I am *Cyrus* that founded the *Perſian* Empire: Do not envy unto me this little Earth with which my Body is covered.

When *Alexander* the Great returned from his *Indian* Conqueſts, he viſited *Paſagardes*, and cauſed this Tomb of *Cyrus* to be opened, either upon hope of great Treaſure, ſuppoſed to have been buried with him, or upon a deſire to honour his dead Body with certain Ceremonies; when the Sepulchre was opened, there was found nothing in it, ſave an old rotten Target, two *Scythian* Bows, and a Sword. The Coffin wherein his Body lay, *Alexander* cauſed to be covered with his own Garment, and a Crown of Gold to be ſet upon it.

Alexander opens his Sepulchre And honours his Tomb.

Cyrus finding in himſelf that he could not long enjoy the World, he called unto him his Nobility, with his two Sons, *Cambyſes*, and *Smerdis*, and after a long Oration, wherein he aſſured himſelf, and taught others, about the immortality of the Soul, and of the

Cyrus his laſt words.

puniſh-

punishments and rewards following the ill, and good deservings of every man in this life; He exhorted his Sons, by the strongest Arguments he had, to a perpetuall Concord and agreement. Many other things he uttered, which makes it probable, that he received the knowledge of the true God from *Daniel*, whilst he Governed *Susa* in *Persia*; and that *Cyrus* himself had read the Prophesie of *Isay*, wherein he was expressly named, and by God preordained for the delivery of his People out of Captivity; which act of delivering the *Jews*, and of restoring of the holy Temple, and the City of *Jerusalem*, was in true consideration the Noblest-work that ever *Cyrus* performed. For in other actions he was an Instrument of Gods Power, used for the chastising of many Nations, and the establishing of a Government in those parts of the world, which yet was not to continue long: But herein he had the favour to be an Instrument of Gods goodness, and a willing advancer of his Kingdom upon earth, which must last for ever.

His Issue.

Cyrus had Issue two Sons, *Cambyses*, and *Smerdis*, and three Daughters, *Atossa*, *Meroe*, and *Artistona*. At his Death he bequeathed his Empire to his Eldest Son *Cambyses*, appointing *Smerdis*, his younger Son, to be *Satrapa*, or Leiutenant of *Media*, *Armenia*, and *Caduſia*. He reigned about one and thirty years, and died aged.

The *Greek* Historians wholly ascribe the Conquest of *Babylon* to *Cyrus*, because that he commanded the Army in Chief; yet the Scriptures attribute it to *Darius*, King of the *Medes*, whose General *Cyrus* was: For when *Babylon* was taken, and *Belshazzar* slain; Its said, *Dan.* 5. 31. that *Darius* the *Median* took the Kingdom, being about sixty two years old. It was *Darius* also that placed Officers over the severall Provinces thereof, as we read, *Dan.* 6. 1, 2. *It pleased* Darius *to set over the Kingdom a hundred and twenty Princes, which should be over the whole Kingdom, and over these, three Presidents, of whom* Daniel *was the first*, &c. And thus

was it Propheſied by *Iſay* long before; *Behold! I will ſtir up the* Medes *againſt them*, &c. and by the Prophet Jeremy; *The Lord hath raiſed up the Spirit of the King of the* Medes: *for his device is againſt* Babylon, *&c. Jer.* 55. 11. And again, *verſe* 28. *Prepare againſt her the Nations, with the Kings of the* Medes, *the Captains thereof, and all the Rulers thereof, and all the Land of his Dominion.*

But certain it is that the Honour of that great Victory over *Babylon* was wholly given to *Cyrus*, who was the Inſtrument preordained, and forenamed by God himſelf: not onely for this Action; but alſo for the delivery of his Church: Yet *Daniel* makes it plain, that himſelf: not onely lived a great Officer under King *Darius*, but that he continued in that eſtate to the firſt year of *Cyrus*, which was not long after, which alſo was the year of *Daniels* Death.

As for the age of *Cyrus* we are beholding to *Tully* for it; who in his firſt Book *de Divinatione*, Cites it out of one *Dionyſius*, a *Perſian* Writer, in this manner. *The Sun* (ſaith *Dionyſius*) *appeared unto* Cyrus *in his ſleep, ſtanding at his feet, which, when* Cyrus *thrice endeavoured to take in his hands, the Sun ſtill turned aſide, and went away: and the* Magi, *who were the moſt learned men amongſt the* Perſians, *ſaid that by his thrice offering to take hold of the Sun, was portended to him that he ſhould raign thirty years; which came to paſs accordingly: For he lived to the Age of ſeventy years, and began not to raign till he was forty.*

His Age.

In the firſt year of *Belſhazzar*, *Daniel* had the Viſion ſhewed him of the four Beaſts, ſignifying the four Monarchies; and of God delivering over all power, and Sovereignty to the Son of man, *Dan.* 7.

Some uſefull Obſervations.

In the third year of *Belſhazzar*, the Viſion of the Ram, and Goat, foreſhewing the deſtruction of the *Perſian* Monarchy by *Alexander* the Great, and the great miſery which *Antiochus* ſhould bring upon the People of God was ſhewed to *Daniel*, living then at

Suſa,

Susa, in the Province of *Elam*, upon the bank of the River *Ulai*, which environed the Castle of *Susa*, and parted the Provinces of *Susa*, and *Elemais*, *Dan.* 8. whence we may collect, that at that time the Province of *Susa* was not in the hands of the *Medes* and *Persians*, but of the *Babylonians*, under whom *Daniel* then lived.

Darius the *Mede*, son of *Cyaxares*, or *Ahasuerus* the Son of *Astyages*, took upon him the Kingdom, which was delivered over to him by *Cyrus*, the Conquerer, *Dan.* 5. 31. & 9. 1. The Angel, in this first year of his Raign, is said to have confirmed, and strengthened him in his Kingdom, *Dan.* 11. 1. After which he raigned two years.

Towards the end of the first year of *Darius* the *Mede*, the seventy years of the *Babylonish* Captivity expired, which began under *Jehoiakim*, in the first year of *Nebuchadnezzar*, at which time God promised that they should return into their own Country, *Jer.* 29. 10. *Thus saith the Lord, that after seventy years be accomplished at* Babylon, *I will visit you, and perform my good Word towards you, in causing you to return to this place.* Upon consideration of which very time, now so neer approaching, it was, that *Daniel* powred out that most fervent Prayer for the Remission of his own sins, and of his Peoples; and for that promised deliverance out of their Captivity: Whereupon the Angel *Gabriel* brought him an answer, not onely concerning this, but also for the spirituall deliverance of the Church to be wrought at last by the Death of the *Messias*, uttering that most famous, and memorable Prophesie of the seventy Weeks, *Dan.* 9. 12, &c.

The *Samaritans*, by the means of some Courtiers about *Cyrus*, whom they had bribed for that purpose, disturbed the *Jews* in their building of the Temple, *Ezra* 4. 5. Whence proceeded that three weeks mourning of the Prophet *Daniel*, which Fast he begun about the third Day of the first Moneth, in the third year of *Cyrus*,

Dan.

Dan. 10. 1. 4. After which, upon the four and twentieth Day of the first Moneth, that vision of the Kings of *Persia*; of *Alexander* the Great, and his Successours, and their Kingdoms, was shewed and revealed unto *Daniel*, as he stood upon the bank of *Hiddikel*, or *Tygris*; All which is contained in the three last Chapters of *Daniel*; which (as may be collected out of the close thereof) was the last Vision that ever he had, and that but a little before his Death.

FINIS.

Courteous Reader, be pleased to take notice that these Books following, are Printed for, and sold by *William Miller*, at the Gilded Acorn in St *Pauls* Church-yard, near the little North Door.

Hickes Revelation, Revealed, *Folio.*

Clarkes Martyrology Compleat, with the Persecutions of *England* to the end of Queen *Maries* Reign, *Folio.*

— Lives of ten Eminent Divines, some being as follow; Bishop *Usher*, Dr *Gouge*, Dr *Harris*, Mr *Gataker*, Mr *Whittaker*, &c. and some other famous Christians.

— Life of *Christ*, 4°

— Life of *Herod* the Great, 4°

A Prospect of *Hungary*, and *Transylvania*, together with an account of the qualities of the Inhabitants, the Commodities of the Countries, the Chiefest Cities, Towns, and Strong-holds, Rivers, and Mountains, with an Historycal Narration of the Wars amongst themselves, and with the *Turks*, continued to this year 1664. As also a Brief Description of *Bohemia*, *Austria*, *Bavaria*, *Steirmark*, *Croatia*, *Dalmatia*, *Moravia*, and other Adjacent Countries, contained in a Map joyned therewith; by which Map you may know which Places are in the Power of the *Turk*, and which Christians have 4°

Cradocks KNOWLEDGE and PRACTICE; Or, a Plain Discourse of the Chief Things necessary to be KNOWN, BELIEVED, and PRACTISED in Order to SALVATION, 4°

Ford, of Baptism, 8°

Cotton, on the Covenant of Grace, 8°

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